

Advocate and Messenger

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137th Year FEBRUARY 1998 No. 2

Advocate
and
Messenger

"SPEAKING THE TRUTH IN LOVE" — Eph. 4:15

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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WHAT WONDROUS GRACE!

Why would a God so pure and good
Show favor to such worms as we?
A myst'ry 'tis, that we should be
The objects of a love so free.

How strange that He should condescend
To write His laws within our heart
And so imbed His Spirit there
That it can never from us part!

What wondrous grace! What boundless love!
Above our pow'rs to comprehend:
We'll never know the half of this
Until our souls to heav'n ascend!

3-14-95 R.E.H.

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Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced by the Old School or Primitive Baptists in all ages.

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GOD IS IN CONTROL

If we were more spiritual we would be able to discern the hand of God more clearly in all that is around us. Even where sin and wickedness is concerned God's influence is present; —controlling, restraining, overruling and ordering; never *causing* but often *allowing*, or rather *suffering*, things to occur that are abhorrent to His holy and divine nature, but always governing in such way that the wicked devices of men never ultimately achieve their intended goals and His purposes are never defeated. Surely, as He has said, the wrath of man shall praise Him: and the remainder of wrath He will restrain (See Psalm 76:10).

With the hearts of men being by nature “deceitful above all things, and desperately wicked” (Jer. 17:9) we could not live in this world if it were not for God’s providential restraints upon the inhabitants of earth as well as His absolute control over reprobate spirits. The reader will recall that the devils who were cast out of the fierce tomb-dwellers had to ask leave of Christ to go into the herd of swine feeding in the vicinity. They could not go in of themselves. They could control men when suffered to do so, but *only* when they were suffered to do so. They were well aware of the restraints Christ had upon them and the judgments He would eventually bring down upon their wicked heads (See Matt. 8:29, Mark 5:7 and Luke 8:28).

God is so thoroughly in control of the affairs of men, angels and demons that even the hearts of kings are in His almighty hands, and he turns them whithersoever He will (See Prov. 21:1). Men may *think* they are in control of the great events of the world and they may *think* they can determine the course of history, but it is God who is at the helm of all creation and nothing any man or set of men can do will ever alter or in any way interfere with His purposes and decrees. He may, and often does, give great latitude to men in their undertakings and actions, and He may appear ever so disassociated from unfolding events, but He is nonetheless so working and controlling as to maintain sufficient order to prevent a fallen race from creating total chaos and making the world uninhabitable. There is no doubt in my mind but that if it were not for God’s providential intervention mankind would have by now destroyed themselves and the planet on which they live.

God, in Christ, upholds all things by the word of His power (Heb. 1:3) “and by Him all things consist” (Col. 1:17). The heavens and the earth are maintained and sustained by His power and presence. He created them, and their subsistence depends upon Him. His withdrawal from them would mean their immediate demise. By the same power with which He spoke them into existence He could just as easily speak them out of existence.

Every man on earth, no matter what his status or station, whether he be prince or pauper, is dependent on God for his maintenance.

He cannot draw a single breath that God did not give him, nor consume a crumb of bread that God did not provide. Yet, unless grace prevent, he will vaunt himself against his Creator (See Judges 7:2) and say, "Mine own hand hath saved me."

Life, wherever we see it, and in whatsoever form it may have its being, is of God, whether it be a microbe or a mongoose, a mouse or a man. And in view of all this, how silly it sounds to hear men say, "God cannot save you unless you LET Him." Both salvation and the desire for it are of God, and He "quickeneth whom He will" (John 5:21). —*Editor.*

ENCOURAGEMENT FOR YOUNG DISCIPLES

I recall when I was a young minister in my early twenties thinking that if I lived to be an old man I had a long, hard fight ahead of me (little did I realize how hard the fight would become at times) and I would often be almost overwhelmed with the prospect. I wondered if I would be able to hold out faithful for such a long period in view of all the trials and temptations with which I was faced. I was *taking thought for the morrow* (Matt. 6:34) and it was causing me considerable distress.

During this time I attended a meeting in Alabama where I met with a very old minister that I had known and loved for a number of years. After the morning service I struck up a conversation with him and mentioned my concerns. His reply has stuck with me for more than thirty-five years. He said simply, "When you feel that way, Brother Ralph, pray." It was a short answer, but could he have given me a better one if he had launched into a long dissertation? I don't think so. The best possible place to take our troubles is to the Lord. "Humble yourselves therefore under the mighty hand of God," says the apostle Peter, "that he may exalt you in due time: casting all your care upon him; for he careth for you" (I Peter 5:6-7). I have had to fall back on that advice many, many times over the years.

Now, many years after my conversation with the old Elder, I still have concerns about holding out faithful, but I can now draw comfort from the fact that God has borne me up into my waning years. He has sustained me and supported me through many sore conflicts and trials, and after close to forty years in the old church I have never had a charge brought against me that required my brethren to deal with me in a disciplinary way. There have been numerous efforts to destroy me and to silence my tongue and my pen but God has turned those efforts upon the heads of those who perpetrated them and made me, I believe, a stronger person for it.

I am still vividly aware of the extreme importance of *keeping under my body and bringing it into subjection*, "lest that by any means, when I have preached to others, I myself should be a castaway," (I Cor. 9:27) but I have witnessed the keeping power of God for a long, long time now, and since His grace has brought me safe thus far I have reason to be encouraged that He will lead me on to the end of the way. It is my constant prayer that the Lord will continue to be gracious and enable me to be faithful for as long as He is pleased to leave me in this land of the dying.

To all the young soldiers of the cross coming along in the footsteps of those of us who have long been engaged in the fight, I would say I can give you no better advice than the old Elder gave me. When you are discouraged or cast down and fear that you may fall by the way, just remember to pray. Do not attempt to deal with tomorrow's trials or distress yourselves over problems that may never arise. Most likely the greatest distresses that lie ahead of you will be things you have never thought of, things that will take you by surprise. This makes it all the more imperative that you live as close to the Lord as you possibly can at all times and "pray without ceasing" (I Thes. 5:17). Satan is very subtle and one of his favorite methods of tripping God's people up is to catch them off guard and hit them with some unexpected set of circumstances and conditions to try to get them to react in an unchristian manner. The only way this can be countered is to *take heed, watch and pray* (See Matt. 26:41, Mark 13:33 & 14:38, & Luke 21:36).

As near as you possible can I urge you to take one day at a time, remembering that there may not be any tomorrows. We need strength for *today*; this present day, for "sufficient unto the day is the evil thereof" (Matt. 6:34). In other words, each day holds enough difficulties of its own to keep us amply occupied without borrowing from the troubles we think may occur tomorrow.

It is also good to always remember that the Lord hath said, "I will never leave thee, nor forsake thee" (Heb. 13:5). If we rely on anything else to get us through this world other than God we lay ourselves open to covetousness and a host of other evils. May He not only help the young disciples but the older ones as well to trust Him more completely and to lean more confidently upon His everlasting arms. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim. 6:12). —*Editor*.



WE LIVE IN AN EVIL WORLD

We live in a world where the only perfect man who ever lived was despised and rejected and ultimately suffered a cruel and torturous death; a world in which the prophets of God and the apostles of Christ were abused, disbelieved, beaten, imprisoned, banished, stoned and put to death; a world that has shed the innocent blood of countless martyrs for the greatest cause ever known to man (See Heb. 11:35-38); a world that was once destroyed, except for eight souls, because of its wickedness; a world that has continued to abound in all manner of evil since that time and which presently lies in wickedness (See 1 John 5:19).

This world is referred to by the apostle Paul as "this present evil world" (Gal. 1:4), and it is of such a nature that it was necessary for Christ to tell His apostles, "Behold, I send you forth as sheep in the midst of wolves... beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues... and the brother shall deliver up the brother to death, and the father the child:

and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake..." (Matt. 10:16, 17, 21, 22). This is a world in which "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

I have often remarked to my wife that this is not my world. I say that for a number of reasons. One of these is the fact, as stated above, it is a world that is so unfriendly and cruel toward those who strive to live close to the Lord. Another reason is the fact that there are so many things the world delights in that are a great vexation of soul to me. I do not love the world, and therefore with those old saints mentioned in Heb. 11:13-16, I feel to be a stranger and a pilgrim here. Like them I "desire a better country, that is, an heavenly" (Heb. 11:16), or, like Abraham I "look for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Please read John 15:18-25 and I John 2:15-17. —*Editor*.

A MISAPPLICATION

When the apostle Paul said, "A great door and effectual is opened unto me, and there are many *adversaries*" (I Cor. 16:9), the adversaries he was referring to were *not* those faithful servants of God who oppose the introduction of new and unscriptural doctrines and practices into the church. Those liberal minded brethren who are making that application of it are misapplying it to try to shift attention away from their departures and make the faithful servants appear to be the culprits. The "adversaries" of I Cor. 16:9 have never been those who faithfully contended for "the old paths", but rather those who *oppose* the old paths, whether they be ministers or monarchs.—*Editor*.

Those who seek Christ must not think it strange if they meet with opposition and rebuke, even from good men. —*Matthew Henry*.

PRECIOUS IS OUR ROCK OF AGES

Precious is our rock of ages,
 He who is our lively stone;
 Precious is our living Saviour
 While we trust in Him alone.

Precious when by faith we see Him
 As He died on Calvary;
 Made an end of our transgression,
 Paid the debt and set us free.

Precious as our loving brother,
 As our Counselor and Friend;
 As our light and intercessor
 He will guide us to the end.

Precious as our Priest and Prophet
 To instruct us in the way,
 By His virtue, grace and mercy
 Gives us strength from day to day.

How I long to meet this Saviour
 And to see Him face to face!
 And to tell that precious story
 How He saved me by His grace.

7-23-79

R.E.H.

When one loses humility he loses the brightest gem in the Christian's crown.

I have about concluded that I shall die as I am—a poor, tottering, weak mortal, altogether unworthy of the Lord's blessings and favors, and deserving nothing but His hot displeasure. If I perish, I perish, but I shall perish crying for mercy and craving to see Him as He is and to dwell with Him in glory.—
Elder John R. Daily, 1902.

PHAROAH

Recently someone asked me to explain how Pharaoh's heart was hardened, and then apparently ten times softened toward Israel. Did this mean Pharaoh was a child of God? Did not God raise up Pharaoh, and make him ruler over Egypt?

My answer is this, that it does not say God hardened Pharaoh by some christian experience, or with the intent to save him, or even make him sorry for his sins. Pharaoh was a very proud, haughty man. Fear of things he could not understand, calamities and death, and the belief that Moses and Aaron were gods (Exodus 7:1), softened him momentarily. That often happens to wicked people who are caught in some crime or sin, or are faced with the death of someone they like, or they go to a doctor with some life threatening disease, they suddenly may become believers for the moment. But if they escape from the problem they go back to their former ways with even more determination.

The sun shining upon a stone will warm it for a moment, and enough heat will melt even iron. God was certainly shining in Egypt that day. Here and now, as autumn is upon us and the sun is moving southward, we know that winter will be at hand soon. Pharaoh is not the only example of this kind of repentance in the Bible. Paul preached to a hardened Roman governor (Acts 24:25), and the man trembled. It was momentary. Let the sun be hidden by a cloud, or the gospel be preached with less power, and the sinner, like the stone, grows cold and hard again.

It is evident that this is not the same change that happened to Saul of Tarsus, or to Peter, or to others of the saints. For them the Sun of Righteousness was now shining within, and made them living witnesses who would not only become lights in a dark world, but they would be such until they were consumed in that service. Pharaoh did not mourn like Paul, or shed bitter tears like Peter, nor did he become a worshiper.

Yes, the gospel ought to be preached in the world, but it will not edify the world as it does the saints. What does it do? When preached with the power of the spirit, the gospel has a restraining influence,

and gives warnings to the ungodly, as our Lord proved by His preaching (John 7:44-46). Almost the entire world knew what happened to Pharaoh, and why (Joshua 2:9-10).

Why then, if Pharaoh was not one of the elect, does the Bible tell us God raised him up? (Romans 9:17). It was an act of judgment, by which God would show His own power. The most powerful man in the greatest nation upon earth at the time, was a perfect choice for God to prove His power over men. In his conceit Pharaoh could challenge God, and send out his armies to make war, but God would destroy them while delivering His people. It is not possible to break God's commandments, but it is certain that men can break themselves against them. Our nation ought to study this lesson, for God often gives nations such leaders when they forget God. It is a prelude to judgment.

ELDER RAYMOND WEBB

DESIRING TO PRAISE HIM

If I could have the desire of my heart at this moment, I believe it would be to praise the Lord Jesus Christ as I ought. That would be sweet to my soul. I hope that I have sincerely sung His praises from time to time, but I know it was not nearly with the fervor or zeal that it should have had, and of course it emanated from a sinful heart. If it was praise at all it was weak and imperfect in every respect. I think, however, that unless I am deceived, I do *desire* to praise Him perfectly. That idea is one that is most pleasing to me.

Would I desire to praise Him if I did not love Him? I do not believe so. The Scriptures seem to be very clear on that point. Those who love the Lord desire to praise Him, and they would not have that desire apart from the love of God in their hearts. I trust that I do indeed love Him. Maybe I have been allowed to see just a glimpse of the unfathomable depths of His love for me in suffering and dying on the cross in my stead. If He died for me, it is proof that He loved me, and if He loved me He promised the earnest of my inheritance, which is proof to me now of His love.

Sometimes I think I can honestly feel to identify with Paul when he spoke of himself as a "Wretched man." Now and then I can confess with remorse that if Christ has loved me, it was when I was "without strength," and "ungodly." I regret that I have been like that. It brings me no pleasure to think that I was a rebel against God. There is great comfort, nonetheless, to be assured that it was for just such a type of individual that Christ died. He gave Himself for sinners. I know I am a sinner, and accordingly, there is hope for me.

It is a sweet prospect that someday I shall "see him as he is." I have tried to imagine what that day will be like, but it is no use. When Paul said that it had not "entered into the heart of man the things which God hath prepared for them that love him," he had it just right. It will be too wonderful for our words to now express. "The half has not been told" of the glory of the Son of Solomon.

It is going to be good to lay my troubles aside by and by. I do not have much to complain about, but like most people, I suppose, my troubles seem to be about all I can handle. I know I should cast all my care upon Him who loves me, but I have not yet been able to do that as I should. I shall some day, though. I will lay these burdens down and never take them up again. He bore them all. When this earthly tabernacle is dissolved, I will see them no more.

ELDER MARK GREEN

FOR THE ELECT'S SAKES

The apostle Paul said, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). This is part of Paul's instruction to the young minister, Timothy. I believe he was telling this young preacher of some of the things he must endure in order to be faithful to his calling. Paul was not telling Timothy that he endured all things that the elect might obtain eternal life. That would be totally contrary to his many teachings on salvation by

grace. The elect of God are already assured of eternal salvation, so there must be another lesson that Paul is teaching.

Notice the wording of the last part of that verse: "That they may *also* obtain the salvation which is in Christ Jesus *with* eternal glory." One of the definitions for the words *with* and *also* is "in addition to". This would make it appear that Paul is teaching that there is a salvation in Christ Jesus other than eternal salvation. I believe that is exactly what he is teaching.

Have not the Primitive Baptists always taught that there is a salvation here in time that comes from a knowledge of Jesus and the work that He has done? The above scripture would lead me to believe that Paul is teaching that the salvation he is referring to is *in addition to* the eternal glory that Jesus has already obtained for us. In the 9th verse Paul is telling of suffering trouble as an evil doer, but he endures this that the elect among whom he labored might obtain this salvation. Paul had a part in their obtaining this salvation, therefore it could not be *eternal* salvation to which he is referring.

I believe the key to understanding this verse of scripture is to observe what we are saved from, by knowing more about Jesus and His work. We are saved from dishonoring God through a lack of knowledge. Zeal without knowledge will dishonor God every time (See Rom. 10:1-4). We are saved from vain works when we understand the work of Jesus. We cease from our own efforts to work our way into heaven. When we see that our eternal judgment is based on the works of Jesus and not on our own works, we are saved from the fear of that second death (See Rev. 20:6).

There are many other scriptures that could be mentioned on this subject but this should be sufficient to establish that Paul is referring to a salvation in addition to our eternal salvation.

ELDER JIM TURNER, JR.

(Editor's note: The above should be very plain to every enlightened child of God. Few subjects are made more clear in God's word than that there is more than one kind of salvation taught there.)

TERMS OF COMFORT

Some of the most comforting terms in the Bible to a little hoping child of God are the words *shall*, *will* and *must*. I recall a story about an Elder who was questioned about his religious persuasion. He replied, "I'm a *four shall* Baptist." The inquirer wanted to know what he meant. He said, I believe a virgin *shall* conceive, and that she *shall* bring forth a son, and they *shall* call His name Jesus, for He *shall* save His people from their sins" (Isaiah 7:14 & Matt. 1:21). During the Christmas season those are two of the most often quoted verses, yet least believed, even by people professing the name of Christ. Most of them would have Matt. 1:21 read, "for he shall give all the human race a chance to be saved if they will only receive him into their hearts."

I contend that the Bible plainly teaches that if a dead alien sinner has to receive Christ of his own will then indeed none would ever have a chance at all, because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). As a result of his fallen state an alien sinner cannot receive the things of the Spirit of God. God has to change a man's heart first. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). "We love him, because he first loved us" (I John 4:19). Do we believe Christ *shall* save His people, or shall He give them a chance (which would really be no chance at all)? In John 6:37 Jesus said, "All that the father giveth to me *shall* come to me, and him that cometh to me I *will* in no wise cast out." That covers every single child of God in every age.

The second term we have introduced is *will*. Isaiah 46:10 says, "My counsel *shall* stand, and I *will* do all my pleasure," and Daniel 4:35 says, "All the inhabitants of the earth are reputed as nothing: and he doeth according to his *will* in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Man has a will but it was perverted by the fall and he can only will to do evil. His will crumbles into dust in the presence of such an august and sovereign God. What a comfort

for God to say He will not cast out one who comes to Him!

The third term is *must*. "For this corruptible *must* put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:53-55). What a comfort it is to meditate on the fact that our Saviour has won the victory over sin, Satan, death, hell and the grave! that He has gone to prepare a place for us where we will know no more sorrow, and that He has promised to come again for us.

It has been said that all it takes to make a child of God want to go to heaven is to have to live in this old world a while where all is vanity and vexation of spirit. Amen! and amen! "Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

BROTHER BRIDGMAN HARRIS
Dothan, Alabama

ELECTION OF GOD

The doctrine of election is set forth in the Scriptures clearly and explicitly, though many theologians and professors of Christianity strain to explain it away or even deny it as being one of the fundamentals of the faith. May we say as did Paul, "Let God be true and every man a liar" (Rom. 3:4).

We must examine the word of God to substantiate this wonderful teaching. What does the Bible say about election? One of the many outstanding lessons is found in Eph. 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The apostle Paul, being a Jew, writes by inspiration to primarily a Gentile church.

This text reveals the choice was eternal and personal, for it was before time. There was no foreseen goodness, faith or merit in those chosen. The apostle Peter declares: "Elect according to the

foreknowledge of God the Father" (I Peter 1:2). All the people of God were chosen based on the eternal love of the Father in Christ. In John 17:23 Jesus says to His Father, "Thou has loved them, as thou hast loved me." Verse 24 explains the inseparable union of Jesus and His elect with the Father, "For thou lovedst me before the foundation of the world."

One of the clearest lessons on unconditional election is in Romans 9:11, "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)" Jacob and Esau were twin brothers born to Isaac and Rebecca. God said concerning them, "Jacob have I loved, but Esau have I hated."

Now, God did not love Jacob because he did any good nor did he hate Esau because he did evil. Jacob was God's loved and chosen vessel in his mother's womb, but Esau was passed over and left in his sinful state by nature. Remember that both children by nature were depraved.

Someone might say, "God wouldn't be fair not to give both an equal opportunity." Paul knew human reasoning would make that assumption, so he says, "What shall we say then? Is there unrighteousness with God? God forbid."

Some have falsified what we believe as Old Baptists, saying, "You advocate God chose some to heaven and some to hell." That is untrue. We believe just what the Scriptures reveal; that God elected a great number of people out of the human race and made all the provisions for their eternal welfare, but left others to suffer the penalty of sin forever according to His justice. Remember, if God had not been pleased to choose anyone, we all would suffer for our sins forever.

ELDER DAN PARKER
Danville, Virginia

If the plan adopted by the apostles, by which Paul was sent forth to the heathen (Gentiles) is *Christ's* plan, then the opposite (the modern plan of missions) is *antichrist's*. —Elder Wilson Thompson.

WE NEED GRACE, HUMILITY AND PATIENCE

We look forward to a time when we will be happier and better and more useful. When I began preaching I hoped to grow in understanding and knowledge, so that I would be prudent and discreet, but I am still troubled with ignorance, and maybe something worse than ignorance. My experience through life has taught me the need of grace. I love the doctrine of grace. If others can be saved in heaven on a footing of works I will not complain of it; but so far as I am concerned I have no hope only in the grace of God. I think, as His children, we are under His parental government, which is disciplinary, in which we are required to obey the Lord, with the rod for our disobedience.

A minister has a hard life. He must be attentive to reading, meditation and prayer. He cannot study his worldly interests as other men do, and churches are so neglectful of duty to their pastors, and this makes a hardship on the pastor that his family will feel. We cannot preach truth and be popular as ministers. State truth as plain and kind as you can and it will not make you popular as a preacher. I have ever believed that if we seek to please the world in our churches we will not be God's servants. We cannot have the caresses of the world and also the sweet approval of the Lord's presence.

I do not like the word "progressive" in matters of doctrine or practice. I have encouraged our churches not to be influenced by a love of fashions and worldly customs—not to give up the plain, old-time methods in our churches. But there is something in the people that craves to be like "other people," and some pretty good people are troubled with it. Israel wanted a king, and the Lord suffered them to have one, although they knew the Lord disapproved it.

A church that has a true man of God for a pastor is blest—one that is sound in the faith, apt to teach, of good report, and not greedy for money, one that loves the flock and the truth; such a church ought to be thankful, and should do their duty by him. "Let us have grace, whereby we may serve God acceptably, with reverence and

godly fear.” It is bad to enter the pulpit without the fear of the Lord, without grace. Old preachers (*as well as young*, Ed.) need the grace of God in their prayers and sermons. We never get able to go alone and we need the blessing of the Lord in all we do.

I would love to see a revival in our churches before I go hence. I often feel willing to go to our long home. Since our young men have gone to war I have felt willing to go. I have had many dear ones to die, and often wonder what their joys are.

A minister needs to be humble and studious. He needs to be God-fearing and willing to bear burdens. Egotism is a blemish, and so is a proud look or action. “Pride goeth before a fall, and a haughty spirit before destruction.” We have much to cure undue pride. We should remember we are poor worms of the dust, and all we have that is good is a gift from God, and may be required of us at any time. Our lives, our families and homes are temporal. Our gifts and graces are from God. We should not be easily offended. We, too, sin against others and against the Lord. We ought to meet sorrows patiently, nor be lifted up with pride when fortune is for us. We have no room to boast of anything we have or are. Let us seek to promote true humility and piety in our churches—it is better than strife. —Elder J. H. Oliphant, *The Gospel Messenger*, 1918.



FAR FROM THE WORLD AND CLOSE TO JESUS

The Christian pilgrimage is through a sinful world that despised the Holy One who marked out the way by His own walk, and those who journey this way are as much despised. Jesus says, “If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you: (John 15:19). To follow the world, then, is to follow our enemy. Can we expect favors of those who hate us? Will they prove agreeable companions? Never. Let us live as far from the world as possible, and as near to Jesus and His true followers as we can.

One of the many objections we have to God's people belonging to secret societies is, that it brings them in very close touch with the sinful world and binds them up with the ungodly in a way that is a disgrace to the name of religion. If this were all the objections that could be urged against such ungodly institutions it would be enough to keep a child of God out who wants to live separate from the world.

Of course Satan will whisper, What harm can there be in joining a charitable (?) institution for the good (?) of mankind? Charitable! What a charming word that is! Who cannot see the false glitter? To be sure "religion" is mixed into the secret workings and public displays of these worldly institutions, but this renders the mockery all the more palpable. To see a band of "brothers," some of whom are the worst men in the community, reciting in trained concert their parrot recitations of pretended religious ceremonies, at the laying of a "corner-stone," or at the burial of the dead, is utterly disgusting, even if there are no professors of religion among the "brotherhood." Such is very far from following Jesus.

Let all who would follow the Lowly One stand entirely aloof from the societies of the world. If you follow Jesus you will have no time to follow the world—no time at all. —**Elder John R. Daily**, *Zion's Advocate*, 1903.

BLESSINGS IN OBEDIENCE

Some make a great to do about "time salvation" as though there were no blessings to be enjoyed in obedience. They remind me of a story an old brother once told me. He said he was passing a graveyard that was said to be haunted. He thought he saw a great white thing about ten feet high. He ran with all his might for some distance, but thinking he had never passed anything without finding out what it was he went back slowly to see. Behold it was only a sheep lying in the corner of the fence.

I have known preachers to labor for an hour and a half in trying

to destroy the very idea they were trying to establish —trying to destroy the idea of time salvation, yet trying with all their might to save their people from believing in a “time salvation”.

If *time salvation* is wrong, and they succeed in getting their people to believe it *is* wrong, then they have saved them from believing a false idea, and that is all the advocates of “time salvation” have ever claimed for it—to save their people from false doctrine, from being excluded from the church, that they might enjoy the blessings vouchsafed to them in obedience.

In obedience to God’s commands there is “great recompense of reward” (See Heb. 10:35). “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him: (John 14:21). “Draw nigh unto God, and he will draw nigh to you” (James 4:8). “Add to your faith virtue; and to virtue knowledge,” etc. (II Peter 1:5). How can anyone deny that we receive blessings in obedience with such scriptures before us? Shall we sit and wait to be driven to obedience? Which child shows greater love to his father, he that obeys willingly, or he that obeys only under the rod? “If I do this thing willingly, I have a reward,” says Paul.—
Elder James J. Gilbert, *Zion’s Advocate*, 1902.

THE LADY AND THE ROBBER

In the early part of this century there lived, in a large, lonely house in the south of England, a lady whose only companions were two maid-servants. Though far away from all human habitations, they dwelt in peace and safety, for they trusted in God, and feared no evil under His protecting care. It was the lady’s custom to pass around through the house with her maid-servants every night, and see that all the doors and windows were properly secured, and then to lie down and sleep in peace under the shadow of the Almighty, who was her trust and her shield.

One night she had accompanied her maids about the house as

usual, and having ascertained that all was safe, they left her in the passage close to her room, and then went to their own apartment, which was quite distant, at the other end of the house. As the lady, thus left alone, opened the door into her room, she distinctly saw the feet of a man under her bed. Her feelings may be imagined. Her servants were far away, and could not hear her if she called for help; she might be murdered before they could arrive, even if they did hear her; and if they were there, three weak and defenseless women would have been no match for an armed and desperate burglar. Danger was all around her; flight was impracticable; all earthly refuge seemed to fail. What then could she do? She did what it is always safe to do—she trusted in the Lord. She knew that she had a God to go to, who never leaves nor forsakes His people who confide in Him; and she possessed her soul in patience and in peace.

Making no outcry, and giving no intimation that she had observed anything wrong, she quietly closed the door, locked it on the inside as she had been in the habit of doing, leisurely brushed her hair, seeking meanwhile the help and guidance of the Lord whom she served, and, putting on her dressing gown, she took her Bible, and calmly sat down to read the word of God. Selecting under His guidance some such passage as the ninety-first Psalm, which recites the watchful care of the Lord over His people by night and by day, she read the words aloud.

Never was a chapter so read before. In that lonely house, with a desperate robber hidden in the room, that helpless woman read out the mighty promises of Him whose word can never fail, and stayed her soul upon those assurances of divine protection which cannot disappoint the hopes of the trusting children of the Most High. Her heart gained strength as she read the words of truth, and closing the book, she kneeled and prayed to God, and prayed as she had never prayed before.

She told the Lord of her helplessness and need. She commended herself and her servants in their defenselessness and loneliness to the care of a protecting God. She dwelt upon their utter lack of all human defense, and clung to the sacred promises which were given

for comfort in the hours of trouble and distress. She lingered long in supplication, for it was her hour of need, and she came boldly to the throne of grace, for every other refuge was in vain. At last she rose from her knees, put out the candle and laid down upon her bed—but not to sleep.

And how felt the wretched man during the time? He was bold, he was bad, he had companions near, and in his desperation was prepared for any struggle or for any crime; but how must he have felt to hear the promises of Almighty God read forth, and to listen to the pleading voice of that helpless woman, as she poured out her prayer to the God of her life!

Soon after the woman had laid down, she became conscious that the man was standing at her bedside. He spoke to her in a voice different, we may be sure, from his usual tone; begging her not to be alarmed, and said, "I came here to rob the house, and, if necessary to kill you, and I have companions out in the garden ready to obey my call for help. But after hearing the words you have read and prayers you have uttered, no power on earth could induce me to hurt you or to touch a thing in your house. You must still remain perfectly quiet, and not attempt to interfere with me. I shall now give a signal to my companions which they will understand, and then we will go away, and you may sleep in peace, for I give you my solemn word that no one shall harm you, and that not the smallest thing belonging to you shall be disturbed."

He then went to the window and opened it, and whistled softly, as a signal to his comrades to disperse to a distance, and returning to the bedside of the lady, who had neither spoken nor moved throughout the whole, he said, "Now I am going. Your prayer has been heard, and no disaster will befall you. But I never heard such words before; I must have the book you read out of." And taking her Bible, willingly enough given you may be sure, he bade her good night, and disappeared through the open window.

Soon all became quiet and the lady composed herself to sleep, upheld by that faith and grace which had so signally sustained her in her hour of trial and awoke in the morning to give thanks to Him

who had preserved her from “the terror by night”, and been to her a rock of refuge and a fortress of deliverance in her hour of need.

Several years afterwards at a religious meeting in Yorkshire, England, a man arose and told the story of that midnight scene, as a testimony to the effective, saving energy of the word of God applied by the Divine Spirit to the heart, and he said that under the influence of those wonderful words of truth and those pleadings of the distressed child of God, the robber was led to Christ for mercy and for salvation: and he said in conclusion, “I was that man.” And immediately an elderly lady rose from her seat in the midst of the congregation and quietly said, “It is all quite true; I was the lady,” and sat down again.

Many years had passed since the lady and the robber parted, and she had never heard anything further from him before that day. But the Lord had watched and guided, led and saved that sinful man, and he stood forth a monument of the wonderful providence and the saving grace of God. Thus, through the amazing mercy and grace of God, the helpless and trusting woman experienced a great natural deliverance in her hour of distress; and the wicked man realized a still greater spiritual salvation. —From “*Remarkable Providences*”, Edited by **Elder R. H. Pittman**, 1940.

DEPARTURES CAUSE DIVISIONS

The church was once united, now they are divided or factionated in places. What has done it? Departures. Standing in the ways and walking in the old paths have never caused division. Think of Campbell, Fuller, and others speaking perverse things, and many followed their pernicious ways. Oh! that we could all humbly bow at the feet of Jesus, and confess all our wrongs to Him and to one another, and henceforth be sweetly united in love, contented with the goodness of the Lord’s house, and all at their post around about the camp. The devil tempted the Saviour; and think of the persecutions, whippings, and imprisonments of the apostles. But

none of those things moved them. "He that will live godly in Christ Jesus shall suffer persecution." Oh! that we could all know the dear Lord's will concerning us, and do it. Be steadfast, and love one another. —**Elder Lee Hanks**, *The Gospel Messenger*, 1916.

NEWS NOTES

POINT REMOVE CHURCH DESTROYED BY FIRE

On the night of Dec. 22, 1997, *Point Remove* Primitive Baptist Church of Russellville, Arkansas was destroyed by fire. This church has experienced considerable growth in membership in recent months and years and had just begun expanding their kitchen and dining room when the fire broke out. According to information given to me they had already spent some \$20,000 on the expansion when the building burned. It is believed that an electrical problem caused the fire. Arson is not suspected.

I feel a great personal loss, as Point Remove is my old home church, although it was located at Atkins, Arkansas when I joined at the age of 15 and was baptized by Elder J. H. O'Neal. My father served as a deacon of Point Remove for many years.

A building fund has been established with one of the local Banks for anyone who wishes to help this band of Old Baptists rebuild their building. The building was partially covered by insurance, but not enough to replace it. Elder Harold Stumbaugh, pastor, tells me that anyone wishing a receipt for their contribution can send it directly to him, and he will see that you receive one. If you send it directly to the Bank it is suggested that you make the check to **Point Remove Building Fund** and on the back of the check write "For deposit only" and the account number which appears below with the bank's address.

This is a warm, friendly band of Old Baptists who really know how to make people feel welcome when they visit them. I know that any help they receive will be much appreciated.—*Elder Jim Turner, Jr.*

Send contributions either to **Point Remove Building Fund—c/o Simmons First Bank—800 N. Arkansas Ave.—Russellville, AR 72801—Account #9700099** or to **Elder Harold Stumbaugh—603 East J Street—Russellville, AR 72801.**

OBITUARY

BROTHER LOUIS HUDSON HITE (87) of Luray, Virginia, passed from this life Sept. 4, 1997. He was a faithful member, deacon, and trustee of *Mt. Carmel* Primitive Baptist Church at Luray.

Surviving is his precious wife, Sister Frances Brumback Hite.

A funeral service was conducted Sept. 7, 1997 at Bradley Funeral Home by Elder Ernest Long and Elder Forest Atwood, Jr., with burial at Evergreen Memorial Gardens.

Brother Louis will be greatly missed by all who knew him, yet we know that for a child of God to depart and be with our Lord is far better. May the Lord bless us to be reconciled to this grand and glorious truth. In much love—**Elder Forest Atwood, Jr.**

SISTER VIRGINIA BLANCHE LILLARD (91) of Luray, Virginia, passed away Sept. 6, 1997. She was a faithful member of **Mt. Carmel** Primitive Baptist Church at Luray.

She was preceded in death by her husband, Earl William Lillard, and is survived by three sons, one daughter, twelve grandchildren, fifteen great-grandchildren and one great-great-grandchild.

A funeral service was conducted Sept. 9, 1997 by Rev. Eric Croft and Elder Forest Atwood, Jr., at Bradley Funeral Home with burial at Beahm's Chapel Cemetery.

Sister Lillard will be missed by those who knew and loved her, but this life's suffering is over and all is peace forevermore. May we take comfort in this thought; by the grace of our Lord—**Elder Forest Atwood, Jr.**

BROTHER CRILLY MARSHALL LUNSFORD (88) departed this life here on earth Dec. 16, 1997 at Luray, Virginia. He was born May 10, 1909 at Marshall, Virginia.

Brother Crilly was a member of the *Thumb Run* Primitive Baptist Church

for many years and served as a deacon for much of that time. He was very active in the church as long as he was able to attend and was very knowledgeable concerning the duties of the office to which he was ordained.

He is survived by two brothers: Ernest S. Lunsford and W. Fairfax Lunsford, and one sister, Ethel Ritz; also one stepson, Charles Faulkner. His wife preceded him in death by a few years.

His funeral was conducted at Royston Funeral Chapel on Dec. 18, 1997 by Elder Elmer Skeen. He was laid to rest in Marshall Cemetery to await the morning of the resurrection when our Lord and Saviour will call forth from the sleeping dust all those beloved saints He bought with His own precious blood on Calvary's hill.

Written by one who loved him and was a recipient of his many acts of kindness.—**Elder Elmer S. Skeen.**

THANKS TO THE CONTRIBUTORS

Special thanks go out to each of our readers who have helped with donations toward the expense of publishing the A&M as well as sending it to those who are unable to pay for it. Consistent financial assistance is essential to the perpetuation of this labor of love.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Elder Arlie Larimer, Ky., \$10.00; Sis. Fern A. Barrett, Neb., \$15.00; Jabin E. James, Ga., \$25.00; Elder James E. Powell, Ala., \$5.00; A Friend, Ark., \$30.00; Mary Lee Olinger, Va., \$5.00; Pauline H. Weeks, Va., \$10.00; Elder J. A. Langham, NC, \$5.00; Elder David A. Roberts, Va., \$10.00; A Friend, Ky., \$25.00; Sis. Edna Salyer, Fla., \$10.00; Mr. & Mrs. James F. Creel, Va., \$10.00; Sis. Edith O'Dell, Va., \$5.00; Ethel S. Baldrige, Ohio, \$10.00; Elder Tim Crane, Va., \$10.00; Mr. & Mrs. J. M. Shultz, Va., \$5.00; Draper P. Street, Va., \$20.00; Betty Hutton, In., \$25.00; Alice L. Frey, Pa., \$100.00; Enterprise Primitive Baptist Church, Ala., \$10.00; Estel H. Ashby, Va., \$10.00; Elton & BeBee Faught, Tx., \$30.00; Elder Forest N. Atwood, Jr., Va., \$40.00.

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July 2000

MARTINSBURG - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April '98

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 20158-9526, Tel. (540) 338-5531. May '98

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '98

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m. and Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, Rt. 1 Box 309, Shenandoah, Va. 22849, Tel. (540) 652-8625. April '98

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 63 Box 2320, Romney, W. Va. 26757. Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '98

NEW HOME - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7, go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill, Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel (904) 547-4615; Bridgman K. Harris, Clerk, 1405 Eastwood Dr., Dothan, Ala. 36301, Tel. (334) 792-5614. Mar. '99

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Alice Mellott, Clerk, RD 1, Box 1050, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. '97

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va., 22603, Tel. (540) 667-4756; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718.

July '98

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder David A. Roberts, Pastor, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394.

July '99

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m.. Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115.

April 2000

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538.

Mar. '98

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 722 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.

May '98

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764.

June '98

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488.

Dec. '98

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.

Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605.

Dec. '97

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854.

Dec. '97

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets every Sunday at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '99